

KHAIR KHWAHI AUR BHALAI

MUFTI AHMED KHANPURI (DB)

ki maqbool kitab hadees ke islahi mazameen urdu mein

se iska khulasa **GUJARATI** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

Composing: Salim Ismail Rawat

Publisher: Maktaba Ashraf, Surat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الكريم - اما بعد.

Nasihah Arbi lafz hai, aam taur par urdu mein iska tarjuma khair-khwahi se karte hai, kisi ke liye bhalai chahna, agar-che urdu mein jo tabir ikhtiyar ki gai hai, wo is lafz ke poore maane ko zahir nahi karti, jesa ki lafz “al falah” hai azaan mein aata hai “ haiya alal falah” aao kamyabi ki taraf, ye ek ‘jaame’ lafz hai, ‘jaame’ ka matlab ye hai alfaz kam ho aur mana aur mafhum bahut ‘wasee’ ho, lafz “al Falah” aisa ‘jaame’ lafz hai ki arbi urdu, ya kisi doosri zaban mein koi doosra aisa lafz nahi hai jo iske mane ko pura zahir karsake, balke iske maana aur mafhum ko batlane ke liye kai alfaz lane padege, ek lafz se kaam nahi chalega, isi tarah “an

nasihah” ke mutalliq bhi likha hai ye kalma bhi ‘jaame’ hai isliye kaha gaya hai jiski khair-khwahi kar rahe hai us keliye ‘dunyavi’ ‘ukhravi’ zahiri, batini har tarah ki bhalai chahna, nasihat ka ye mafhum ada kiya gaya hai, urdu mein jo lafz khair khwahi istemal kiya gaya hai wo is lafz ke bahut kam mane ko ada karta hai.

Maasharat Ko Qaim Karne Wala Ek Zaroori Vasef : Islam ne jin ausaaf ko ikhtiyar karne ka hukam diya hai, aur jin chizo ko aapasi maasharat qaaim karne ke liye zaroori qarar diya hai; unme se ek vasef nasihat yani khair khwahi hai, quraan shareef mein hai: Surah Al hujurat/10 musalman aapas mein bhai bhai hai, goya ukhuv-vat aur bhaichara ka taqaza ye hai ke ek bhai apne bhai ke liye khair aur bhalai chahe, balke hadees mein momineen ko ek jism ke aaza se tabir kiya hai (bukhari/5552) aur Nabie Karim ﷺ ne iski wazahat ke taur par farmaya ke jism ke kisi hisse mein taleef ho jae, masalan ungli par sujan aagya aur usme khoon aur pip bhar gaya to ye ungli ek chhota sa ‘hissa’ hai aur doosre aaza ke muqable bahut zyadah wazni bhi nahi hai, lekin iske bawujood iski taleef ki waja se doosre aaza ye nahi sochte ki ye

taleef ungli ko hai, hamara kya hai, hum to aaram se hai, waha aisa nahi hota, balke ungli ko taleef hoti hai to us taleef ka asar ye hota hai ke aadmi ka pura jism pareshan hojata hai Nabie Karim ﷺ ne farmaya aadmi ka pura jism ke ek hisse ki thodi si taleef ki waja se be-daari aur bukhar mein muhtala hojata hai, momineen ka haal bhi aisa hi hona chahiye, ke ek momin ko koi taleef pohchi, iske uper koi musibat aai, to doosre momineen iski taraf se gaflat aur be-tavajjuhi na barte ke iske uper musibat aai hai, hamara kya hai, balke wo ye samje ki iski musibat hamari musibat hai.

Har Ek Ki Bhalai Chahna Nabiyo Ke Ausaf Mein Se Hai : Allah Taala ne Hazrat Noohؑ ki taraf se Quraan shareef mein unka qaul naql kiya hai, Hazrat Noohؑ ne apni qaum ko jo baate kahi un-mese ek ye bhi hai ke, mein tumhari bhalai chahta hu, khair-khwahi karta hu, goya apne khandan, apne maa-share mein aur apni millat ki bhalai chahna, ye nabiyo ke ausaf mein se hai. chunanche isi khair-khwahi ka natija tha 950 saal tak Hazrat Noohؑ apni qaum ko imaan ki dawat dete rahe, koi ek do din ka masla nahi tha, hamara mamla hota to hum kya

karte, lekin har nabi ko apne umati se jo talluq hota hai, wo ek baap ko apni aulad se jo talluq hota hai usse bhi zyadah hota hai, barabar 950 saal tak samjaya, din raat samjate rahe aisa nahi ke kisi khaas waqt mein samjate ho chunanche mufasssireen ne likha hai yaha “muzare” ka sega istemal kiya hai jo “fele hudoos” ko batlane ke liye aata hai, isme do zamane aajate hai haal (Present) aur mustaqbil (Future) goya Hazrat Noohؑ ki taraf se apni qaum ki khair khwahi ka silsila barbar chalta raha.

Aur Hazrat Hoodؑ ka jumla naql kiya hai; mein tumhara khair khwah hu, aur amant-daar hu. Allah Taala ki taraf se jo ‘ahkaamat’ pohchane ke liye diye gae inko puri amanat ke saath tum tak pohcha raha hu, aur saath hi saath tumhari khair o bhalai bhi chahta hu.

Deen Ki Haqiqat Mukhtasar Alfaz Mein

: Hazrat Tamimؓ se rivayat hai Nabie Karimﷺ ne irshad farmaya Deen naam hai khair-khwahi ka goya Nabie Karimﷺ ne pure deen ko khair-khwahi se tabir kiya hai, ab sawal peda hota hai kis ki khair-khwahi? to Hazrat Tamimؓ farmate hai humne arz kiya: Ae Allah ke Rasool! kis ke liye khair-khwahi aur bhalai chahna? Aap ne farmaya: Allah Taala ke liye, aur

uske Rasool ke liye, Allah ki kitab ke liye, aur musalmano ke hukmrano ke liye, aur awame muslimin ke liye bhalai chahna.

Allah Taala Ke Liye Khair Khwahi Ka Kya Matalab? Allah ke vaste nasihat aur khair khwahi ka matlab kya hai? kitabo mein ise batlaya hai Allah Taala ki zaat par imaan lana, tauhid ka iqraar karna, Allah ke hukmo ko pura karna, aur buri baato se bachna, Allah hi ke vaste muhabbat rakhna, aur Allah hi ke liye dushmana-wat rakhna, dekhye islam ki taalim imaan lane ke baad aadmi ka Allah Taala ke saath aisa rishta qaa'im ho jata hai ki iski apni zaat ki koi hesiyat baqi nahi rehti, wo apne aap ko Allah ke ahkam ke liye nichaawar kar deta hai isi tarah kisi ke saath dosti aur dushmani ka mamla aagaya to vaha bhi Allah ki khatir hi dosti aur dushmani karega, isi liye jo Allah ke dost hai unke saath dosti aur jo Allah ke dushman hai unke saath talluq nahi qaa'im karta hai ye saari chize “an nushu lillah” mein dakhil hai Allama Khattabiؒ farmate hai Allah Taala ke saath khair khwahi ke andar jo bate batlai gai hai haqiqat mein insab ka faida bande ko hi milta hai keh neko to yehi hai ke banda saari ibadate Allah Taala ke vaste karta hai lekin haqiqat ke atebaar se

dekha jae to ibadat ka faida aur samra he wo is ibadat karne wale hi ko hasil hota hai, Allah Taala ko koi faida nahi pohchta hai.

Allah Taala Ki Kitab Ki Khair-Khwahi :

Quraan shareef ki khair-khwahi, iska matalab bhi yehi hai ke aadmi ispar imaan lae, iski tilawat ka jaisa haq hai vayse hi tilawat kare, tarteel ke saath tashihe huroof ka ahtemam kare, Quraan shareef ki tilawat kare, Quraan shareef mein jin chizo ka hukam diya hai inko baja lae, aur jin chizo se mana kiya hai inse apne aap ko bachae, qurani taalim ko aam kare, khud bhi sikhe aur logo ko bhi sikhae, khud bhi padhne ka ahtemam kare, doosro ko bhi padhae, ye saari chize “an nushu likitabihi” mein dakhil hai.

Hukmrano Ki Khair Khwahi :

Aur musulmano ke hukamrano ke saath khair khwahi karna. Aimmah jama hai imam ki, jiska mana hai peshwa aur bade log ke, hai aimmah se murad aksaro ne to yahi liya hai ke hukamran tabqa. bazo ne ulama liya hai hukamran ho ya ulama ho; dono ki khair-khwahi ka matlab ye hota hai musulmano ke hukamran hone ki hesiyat jo sahi ahkam jari kare unko pura kare, aur unke ahkaam ki khilaf warzi na kare, aur unki koi aisi tareef na kare jiski

waja se wo galat fehmi mein padkar kisi burai mein mubtala na hojaye, aur logo ko inki itaat aur farmbardari ki dawat deta rahe ke log inke khilaf bagawat na kare ye sari chize isme aajati hain.

Aam Logo Ki Khair-Khwahi : Aur aam musalmano ki khair khwahi aur bhalai chahna, ab har musalman ki bhalai ka kya matlab hai? agar wo kisi dini kamzori mein mubtala hai to aap usko isse door karke bhalai ki taraf lane ki koshish kijye, aur dunyavi atebaar se agar kisi musibat mein mubtala hai to iska taavun kijye, bimari mein mubtala hai to ilaj mualaja mein madad kijye.

Hazrat Jarir Bin Abdullah^{رض} Ki Baiat: Hazrat Jarir Bin Abdullah^{رض} farmate hai mein ne Nabie Karim^ﷺ ke hath par namaz qaa'im karne par bai'at ki, (bai'at ka matlab hai ahd karna kisi ko gawah banakar ek qism ka ahd o pemaan liya jata hai isko bai'at se tabir karte hai) Namaz ke liye lafz iqamat istemal kiya jata hai namaz ko qaa'im karna iqamat ki wazahat karte huve mufasssireen likha hai ke namaz ko jesa uska haq he vese ada karna, namaz tamam arkan, wajibat, sunan o mustahabbat ki riayat karte huve agar koi admi namaz padhta hai; to isko iqamat kehte hai, tab hi iska faida

pohchega aur zakat ada karne par bai'at ki agar zakat wajib hai to isko ada karege, aur har musalman ke saath khair khwahi karne ka Ahd o Pemaan kiya.

Nabie Karim ﷺ Ke Daste Mubarak Par Kiye Gae Ahd Ko Pemaan Ka Lihaz : In Sahabi ne Nabie Karim ﷺ ke hath par ahd kiya tha ke har musalman ki khair khwahi karege, wo is ahd ka itna lihaz rakhte the ke ek martaba unhone kisi ko ek ghoda kharidne keliye wakil banaya, wakil 300 dirham mein ghoda kharid kar laya malik ko bhi saath laya taake qimat ada kija sake, unhone ghoda dekh kar kaha tumhara ye ghoda to 300 se zyadah ka maloom hota hai, isliye tum bajae 300 ke 400 ke ivaz dene par razi ho? jab wo 300 par razi tha to 400 par kyu razi na hota? usne kaha thik hai, phir kehne lage: tumhara ghoda muje 400 se bhi qimti maloom hota hai, is tarah karte huve akhir mein 800 dirham mein wo ghoda kharida. yani doosro ki khair-khwahi ka itna zyadah ahtemam karte the ke apna nuqsan bhi gawara karliya jata tha, ye tha wo ahdo pemaan jo Nabie Karim ﷺ ke daste mubarak par kiya aur uska itna lihaz kiya.

Yak Jaan Do Qaalab: Hazrat Anas^{رض} farmate hai Nabie Karim ﷺ ne irshad

farmaya: Tum mein se koi aadmi kamil momin nahi ho sakta yaha, tak ke apne bhai ke liye wahi pasand kare, jo apne liya pasand karta hai, goya har musalman ko apne musalman bhai se aisa hi talluq aur rishta hona chahiye jese apni zaat ke saath hota hai, apni zaat ki jesi bhalai chahta hai, har waqt ye sochta hai ke kis tarah mein apne aap ko faida pohchau; isi tarah momin bhai ke liye bhi khair ka talabgar rahe. goya momin ke saath iska talluq “yak jaan do qalab” jesa hona chahiye. Allah Taala hame amal ki taufiq nasib farmaye.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

